NUMB. I.

The GUARDIAN.

Igneus eſt ollis vigor, & cœleſtis origo
Seminibus.——— Virg.

Tueſday, June 23. 1713.

THE ſame Faculty of Reaſon and Underſtanding, which placeth us above the Brute part of the Creation, doth alſo ſubject our Minds to greater and more manifold Diſquiets than Creatures of an inferior Rank are ſenſible of. It is by this that we anticipate future Diſaſters, and oft create to our ſelves real Pain from imaginary Evils, as well as multiply the Pangs ariſing from thoſe which cannot be avoided.

It behoves us therefore to make the beſt Uſe of that ſublime Talent, which, ſo long as it continues the Inſtrument of Paſſion, will ſerve only to make us more miſerable, in Proportion as we are more excellent than other Beings.

It is the Privilege of a thinking Being to withdraw from the Objects that ſollicit his Senſes, and turn his Thoughts inward on himſelf. For my own Part, I often mitigate the Pain ariſing from the little Misfortunes and Diſappointments that chequer Human Life by this Introverſion of my Faculties, wherein I regard my own Soul as the Image of her Creator, and receive great Conſolation from beholding thoſe Perfections which teſtifie her Divine Original, and lead me into ſome Knowledge of her everlaſting Archetype.

But there is not any Property or Circumſtance of my Being that I contemplate with more Joy than my Immortality. I can eaſily overlook any preſent momentary Sorrow, when I reflect that it is in my Power to be happy a thouſand Years hence. If it were not for this Thought, I had rather be an Oyſter than a Man, the moſt ſtupid and ſenſeleſs of Animals than a reaſonable Mind tortured with an extream innate Deſire of that Perfection which it deſpairs to obtain.

It is with great Pleaſure that I behold Inſtinct, Reaſon and Faith concurring to atteſt this comfortable Truth. It is revealed from Heaven, it is diſcoverd by Philoſophers, and the ignorant, unenlighten'd Part of Mankind have a natural Propenſity to believe it. It is an agreeable Entertainment to reflect on the various Shapes under which this Doctrine has appeared in the World. The *Pythagorean* Tranſmigration, the ſenſual Habitations of the *Mahometan*, and the ſhady Realms of *Pluto*, do all agree in the main Points, the Continuation of our Exiſtence, and the Diſtribution of Rewards and Puniſhments, proportioned to the Merits or Demerits of Men in this Life.

But in all theſe Schemes there is ſomething groſs and improbable, that ſhocks a reaſonable and ſpeculative

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